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THE

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# THE WAY OF PEACE.

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A sinner really awakened to a sense of his lost state, by nature and practice, can never get peace till he finds it *in Christ*. A person may, to a certain extent, be alive to the value of spiritual things, and see the importance of religion; but unless he has been brought to receive fully and cordially all that the scriptures declare, in the plainest and broadest sense, of the *utter depravity of man*, and the impossibility of an unclean thing bringing forth that which is clean (Job xvi, 4), I say, until he has been brought *to this*, he will necessarily cling, in *some* degree, to his duties, his prayers, etc.; he will take *some* comfort from them; and why? Because, though he acknowledges, with his lips, that he is a sinner, it is not in the full sense of what the scriptures mean by a sinner; consequently, he cannot see how entirely dependent he is, and must be, on mere *grace*, that is the unmerited favor of God. But to this we must be brought, before we shall accept the atonement of Christ as **ALTOGETHER** sufficient to answer *every* demand that can be brought against us. Jesus said, "this is my blood of the New Testament, which is shed for many for the *remission* of sins." Now, we must rely, confide, trust only and altogether in this declaration of Christ, and believe *in our hearts* that what He says is true concerning the remission, pardon, putting away absolutely and for ever of all our sins *now*,

by His blood, through faith in His blood, before we can get true peace. It is the *only* way of peace, because it is the only, yet altogether sufficient, way of *salvation*. We may strive earnestly to get our mind into a proper frame, we may seek diligently to have our hearts warmed, and to get dominion over the world, the flesh, and the devil; but if we *will* not be comforted till we attain to some state of feeling in order to our being warranted to suppose that we are interested in the work of Christ for the redemption of His people, we never *shall* be comforted, because we are not looking singly and simply to *Him* who said, "look unto **ME** and be ye *saved*." It is only as the eye of faith is directed and kept by the Spirit "*looking to JESUS*" as the full propitiation for sin, that we can get any true peace into our souls, and God has promised to keep them in perfect peace whose minds are *stayed on Him*, which they are *not*, so long as we are continually judging of our state before God according as we feel warm or glowing sensations, etc. True brokenness of heart and contrition is the *consequence*, the *result* of looking to Jesus—a sense of *pardoned* sin will alone teach us to *hate* it and loathe ourselves; and we cannot serve God with filial fear and love, till we *know* Him as *our* own Father in Christ Jesus. John xx, 17; Gal. iv, 6.

Should this fall into the hands of any who *think* they believe, because, as they say, there is nothing else to be believed, I would affectionately warn them against resting in a mere *absence of alarm*, and mistaking that for the peace of God. There is such a thing as *confident security*, when there is no *scripture warrant* for it. In the 73d Psalm we find the "foolish" spoken of as having "no bands in their death,..... their strength is firm, they are not in trouble as other men" (verses 3,

4, 5); and hence they flatter themselves that all is right,—they have done their duty in that state of life in which they were placed; they trust in their Saviour, as they think, and their surviving friends are consoled with the consideration that they received the sacrament and died happy. Now, my friend, whoever it be that reads this, it is with *you* who are on this side of the grave I would speak. Perhaps you are one who do not make much fuss about religion: you can't bear hypocrisy; you have duties to perform, and you perform them; you read your Bible,—you go to church, you attend a place of worship, and you hope, through the mercy of God and the merits of your Saviour, that you will go to heaven when you die. Oh! my dear friend, if your religion does not go beyond this, you may find, after all when it is too late, that to be *earnest* in the things of God is not fanaticism, but the highest wisdom. You are *lost*, and you want *salvation*. Salvation is set forth in the Bible as a *present* deliverance from the wrath to come, through faith in the atoning sacrifice of God's Son. Is it the privilege of a *true believer* in Jesus to take up the language of I Thess. i, 10, and say of Jesus, who "delivered us from the wrath to come," i. e., who *hath* snatched us, *even now*, as brands from the burning, and brought us "into a large place." Psalm xviii, 19. Hearken, once more, not to *my* words, but to the *words of Jesus*: "What is a man profited, if he shall gain the whole world and lose his own soul?" Matt. xvi, 26. "He that believeth on the Son *hath* everlasting life; and he that believeth not the Son shall not see life; but the *wrath of God* abideth on him." John iii, 36.

I pray God that you may be kept from resting in a barren profession of faith, which gives you neither peace in your soul, nor victory over the world. "He

that believeth on the Son of God, hath the witness in himself." 1 John v, 10. Reader, have *you* this witness? He that hath it is *happy*. Are *you* happy? The *way of peace* cannot be known, *till JESUS is known*. Do *you* know Him?

There is a deep reality in the words of the apostle, "if any man have not the Spirit of Christ, he is none of his." Rom. viii, 9. The Spirit *dwells* in them that *believe*. John xiv, 16, 17. And this indwelling of the Spirit is just that which makes all the difference, between the "*form of godliness*" and the "*power*;" and where *He* dwells He makes it *known* by teaching how God freely and for ever justifies that sinner who, simply and alone, confides in, and rolls his soul upon the works of Christ *for* him; who having glorified the Father on the earth, by his obedience unto death (John vii, 4), is now exalted at God's right hand, a quickening Spirit to give life to whom He will (Phil. ii, 9; Heb. i, 3; 1 Cor. xv, 45; John v, 21), calling the weary to *Himself* for rest (Matt. xi, 29), and proclaiming, in words of truth and peace, "him that cometh unto me, I will in nowise cast out." John vi, 37. "*This* is the rest wherewith ye may cause the weary to rest, and *THIS* is the refreshing." Isa. xxviii, 12. So that, under the Spirit's teaching, instead of being *nervously* occupied about my sins, or *complacently* occupied about my graces, I get *peacefully* occupied about JESUS; the burden of sin falls off, and the peace of God rules in the heart. This way, I need not say, is "a way of holiness," as well as a "way of peace;"—"the unclean shall not pass over, it....and the way-faring men, though fools, shall not err therein." Isa. xxxv, 8.

## "PEACE, PEACE."

ISA. XXVI, 3. (*Margin.*)

A mind at perfect peace with God,  
 Oh! what a word is this!  
 A sinner reconcil'd through blood,  
 This, this indeed is peace.

By nature and by practice far,  
 How very far, from God;  
 Yet now, by grace, brought nigh to Him,  
 Through faith in Jesus' blood.

So nigh, so very nigh to God,  
 I cannot nearer be;  
 For, in the Person of His Son,  
 I am as near as He. Eph. ii, 13.

So dear, so very dear to God,  
 I cannot dearer be;  
 For th' love wherewith He loves His Son,  
 Such is His love to me. John xvii, 23.

Why should I ever careful be,  
 Since such a God is mine? Gen. xvii, 7.  
 He thinks upon me night and day,  
 And tells me "Mine is thine."\*

Oh! what a portion have I then,  
 The LORD my portion is;  
 How rich my state, how full my soul,  
 How sweet a peace is this.

\*1 Cor. iii, 22.



Then keep me, blessed Jesus, keep  
 Me near Thy wounded side,  
 While that Anointing sent by Thee,\*  
 Does e'er with me abide. John xiv, 16.

So shall my peace, as flowing streams,  
 Deep and unruffled be,  
 Ruling within my heart, because,  
 Through grace, I trust in Thee.†

### H Y M N .

At thy cross, my bleeding Saviour  
 I would ever wish to stay;  
 Here I find through Sovereign favor,  
 All my sins are wash'd away.

O this precious crimson fountain,  
 How divinely free it flows!  
 This removes each sinful mountain,  
 This will drown my hellish foes.

Here I find complete redemption,  
 In the Lamb's atoning blood!  
 Satan flies when this I mention;  
 By it I draw near to God.

Abel's blood cried loud for vengeance,  
 Louder Jesus' blood speaks peace;  
 When in glory I behold Him,  
 This I'll sing and never cease.

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\* 1 John ii, 27. † Isa. xxv, i.

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